

THE
KOREA REVIEW

DECEMBER 1902.

From Fusan to Wonsan by Pack=pony.

Two American Kerosene cases, filled with tinned foods, cooking utensels and other odds and ends of travellers' necessaries, slung on either side of a hardy Korean pony, bedding and blankets spread on top of these and, on top of all, your humble servant, sitting cross-legged like a Turk, or with his feet dangling in proximity to the horse's ears. In front my friend R. similarly accoutered, and behind, on foot, my cook very down in the mouth because I had not given him a mount too. Such was the cavalcade that might have been seen shaking off the dust of Fusan from its shoes early on the morning of the 18th of October 1902. Our way led along the bay parallel with the new railway embankment, then by the town at the head of the bay and thirteen miles over a fairly level road to Ku-p'ò or Ku Harbor on the east bank of the Naktong River. This is the third largest river in Korea if the Yalu is left out of account, and its entire course is southerly, cutting Kyūng-sang province into practically equal parts. We had struck it not far from its mouth, where a delta has been formed, the water of the river passing by three mouths to the sea. The railroad embankment had been finished only to this point, and five miles of track had been laid, but at the time of the present writing it has been pushed much further north. Our way led across the river, an old fashioned ferry being the means of transport. Crossing the first branch we found ourselves on a low, flat island covered partly with grain fields but mostly with reeds, which are much used for making mats and screens. The flatness of the land was relieved by

crucious rocky bluffs that rose steeply from the level of the ground to a height of some seventy feet. The other two mouths of the river were crossed by ferry. They were smaller than the eastern branch. We were interested in watching the farmers plowing with two cows, *tandem*. This seems to be their usual method, though we have seen it nowhere else in Korea. The beasts used for work were invariably cows. We saw very few, if any, bullocks under the yoke. This also is something of a contrast to the vicinity of Seoul. After crossing the Nak-tong, a ride of only ten *li*, three miles, brought us to the important town of Kim-hā. We approached it from the south and found that the suburbs were more considerable than the town itself. Cholera was raging at the time and we came across a number of dead bodies lying beside the road. The stench was most offensive and we hurried on toward the city wall, which is about twelve feet high and in fairly good repair. We entered the city by a neat arched gate and made our way to the compound of the Presbyterian Mission where we were to put up. It was still comparatively early, and about ~~and~~ dusk we took a stroll about town, in the course of which we met a crowd of people marching through the streets with an enormous straw rope, carried on the shoulders of men and boys. Hundreds of lanterns and banners were flashing and swaying in their air and a continuous shout, a cross between a song and a groan, went up from the multitude. Inquiring whether this was the usual method of spending the evening, with the Kim-haites, we were told that this demonstration was for the special purpose of driving out the cholera imps which were working such havoc in the community. It was rather pathetic to see these people exerting themselves so strongly, but so vainly, to curb the epidemic. They did not sit still and say "what will be will be," but, according to the best light they had, they went to work to fight the plague.

The following day was Sunday and in the little six *kan* thatched chapel we saw an interesting gathering of about forty people of either sex. This is an important center for missionary enterprise, and the church here is in a most promising condition, despite the fact that the fewness of the foreign workers leaves much of the work in the hands of helpers, who are, of course, as yet but partially qualified.

In the afternoon we took a walk out to the hills to the east of the town where lies a small but ancient monastery. It is situated high on a mountain side, and from it we obtained a glorious view over the broad sweep of rice-land just yellowing to the harvest, the gleaming waters of the Nak-tong and the shimmer of the sea, far to the south.

I determined that I would make the town of Taiku, the capital of Kyŭng-sang Province, in two days, although the distance was a full 210 *li*. In this I reckoned without my cook who even after a seventy *li* walk showed signs of failure. Now the Koreans are among the best walkers in the world, and make their thirty-five or forty miles a day without trouble. So his reluctance to take the road argued something beside physical disability. Nothing is worse than a gumbling servant on the road, and as I did not wish to be held back, I told him that I would cook for myself. Monday morning, then, saw me on the road at a very early hour, bent on reaching Taiku in two days. My friend R. remained in Kim-hǎ and I was all alone except for my two horsemen. At first our road struck northward among rough country and I climbed a succession of passes. In the valleys every possible level stretch was utilized for rice and the population was fairly heavy for such mountainous country. The contrast between the dark pine growth and the autumnal colors of the scrub oak and other deciduous trees was very beautiful. I had chosen an ideal season for travelling in Korea. I saw no tiled houses excepting in the prefectural towns and even then they were only the government buildings. I was following two lines of telegraph which ran parallel from Fusan to Seoul, one the Japanese and the other the Korean. We frequently met single Japanese cavalry-men on the road and we soon learned that a mounted Japanese guard passes each day along the whole line of the telegraph, in relays. Last year these mounted guards were much exercised over the fact that directly within their beat foreigners were held up on the road and robbed by a gang of Korean highwaymen.

Forty *li* out from Kim-hǎ I touched the river again at Sam-dong and crossed by boat, after which the way led due north over a level and luxuriant rice plain in which a very little cotton was already beginning to show its snowy bolls. Passing

the important town of Mi-ryang a little on the east we reached Yu-ch'ün at night. We had made 100 out of the 210 *li* and were confident of coming in on the home stretch the next day. It was six o'clock, and already growing dark as we made our way through the streets to a very neat little inn where I secured a clean room to myself, which was better luck than usual. My horsemen were made to understand that we must make an early start the next morning. Koreans may like to lie about and sleep at noon but they have the compensating virtue of being early risers. Although I went to bed at eight o'clock it seemed as if I had slept but a few minutes when I heard that warning note "Ta-in, Ta-in; its time to get up." I mentally rebelled but struck a match and consulted my watch, which said two o'clock. This was surely overdoing it but as I had given such stringent orders I did not dare to disobey the summons. I turned out and after a breakfast to the music of the early cock-crow we took the road at four o'clock. It would still be two hours before light and I saw my horsemen looking up at the sky and, with that peculiar inhalation through the teeth that means perplexity and is as expressive as a French shrug, I heard them say, "Well, what time of day is it, anyway?" My stringent orders had gotten them up two hours ahead of time. But as there was brilliant moonlight and the road was a good one I did not admit that the joke was on myself.

At noon we reached a high pass which is ascended by a steep winding path. A full hour was consumed in crossing it. This pass is the only considerable one between Fusan and Taiku. Descending the other side we reached Sam-san-dong from which place the road to Taiku is across a level plain where the roads ought to be good but are not, because they are filled with round water-worn stones, as if the road were the bed of a former stream. It would be almost impossible for a bicycle.

Taiku lies thirty *li* east of the Nak-tong River. I had not caught a glimpse of the river since crossing it, except from the top of the pass. Unlike most large towns in Korea, Taiku has no mountain at its back and thus violates the first principle of town location in the peninsula. The wall is in fair condition. A large amount of money was squeezed from the people by the late governor for the ostensible purpose of re-

pairing this wall but most of the money found other avenues of usefulness (?) and very little was spent on the wall. The result was that the first rain broke down all that had been done. This governor became quite impossible and was practically driven out. On a hill to the south of the city is the Presbyterian Mission property. It was here that we found a welcome and created some surprise when we affirmed that we had made 110 *li* before three o'clock in the afternoon.

The most conspicuous object in or about the city is the new Roman Catholic Cathedral which has been erected through the untiring efforts of Father Robert. With its two handsome spires it forms a most conspicuous land-mark. Just inside the South Gate is the Presbyterian Dispensary in charge of Dr. Woodbridge Johnson, and the mission chapel, a modest tiled structure where they have a regular attendance of some forty or fifty people. From my observation it appeared to be a very live church.

In the vicinity of Taiku there are a number of graves called Koryū-chang which means "Koryū burial." They are graves in which people were buried alive. Such was the tender regard in which old folks were held in the days of Medieval Korea that if they passed their eightieth year and were in poor health they were gently reminded of the necessity of making room for their successors by being buried in a subterranean vault with some food and drink and left to starve to death. These vaults are occasionally opened, and within them are found the bones of the deceased and the dishes in which the food was placed. This pottery has a dull brown glaze and the shapes are various, such as that of bowls or ewers or cups. Spoons and other intensils are sometimes found as well.

In one of the hills near the city there is found an opening about five feet broad and six feet high. Entering, you find yourself in an underground apartment forty feet long, sixteen feet wide and about ten feet high. It is covered with a stone roof of heavy slabs, like a pointed arch, and above the whole there are three or four feet of earth. This is called an ice house and some say that ice was stored here to keep the hill cool, as it is a "fire hill" and might otherwise make trouble. Others say that it is a veritable ice-house and was used

as such in the usual way. It must have been very very many years ago, and it doubtless antedates the present dynasty.

On the south-west of the city, at a distance of something like half a mile, is a curious fort-like structure roughly circular in shape. The walls have fallen but there remain steep earthen banks whose grassy slopes are difficult to climb. This fort is entered through what appears to be a break in the wall or rampart, but investigation shows the base-stones, with the round sockets, in which gate-posts once turned. This place was the house of a once famous family who grew so powerful in the days of Koryŭ that they had to be dislodged. They were given as a residence the hill on which the Presbyterian Missionaries have erected their homes. The descendants of that same family still retain jealous possession of the crown of the hill although none of them live there now.

H. O. T. BURKWALL.

Note :—This fortress is the celebrated Tal-sŭng (達城) or "Moon Fortress" which dates from the days of Ancient Silla. The name is derived from the tradition that the wall arose in a single night, all by itself, when the moon was full. It is interesting to notice that the pure Korean word *tal*, "moon," is retained and is merely transliterated by the Chinese 達, where we would have expected the Chinese 月. The inference is that the origin of the name, or at least the first part of it, antedated the importation of Chinese words in great numbers. In the days of the Koryŭ dynasty this stronghold was occupied by the Sŭ family. It is the native place of one branch of that important name. The family attained such renown for literary attainments as well as martial skill that the government at Song-do began to get restive under it, fearing that the strength of the place might arouse too independent a spirit. It was believed that the marvelous success of the Sŭ family lay in the fact that this *Tal-sung* was a sort of enchanted ground, or at least specially blessed by the spirits. In order to nip in the bud any possible difficulty, the Sŭ family were pointedly asked to vacate the premises; but another site was given them to build upon, namely the hill mentioned in the above account, on which the Presbyterians have since built. For many years no one dared even to set

foot inside the place, but more recently it has been used as a sort of park, yet no one would dare to build there. If you meet a man by the name of Sŭ and ask him to what Sŭ family he belongs he may say "I am a Tal-sŭng Sŭ" as that is the usual way of speaking of the family. He would not say that he was a Taiku Sŭ.

A little to the north of Taiku is a famous battle-field. The battle was fought at O-dong Forest and it was between Koryŭ forces and those of the free-lance, Kyŭn-whŭn. The Koryŭ kingdom had been founded for some nine years but Silla had not yet fallen. Kyŭn-whŭn was an adventurer who hung on Silla's flanks like wolves beside the deer. Silla appealed to Koryŭ for help, but it came a day too late. Kyŭn-whŭn took Kyŏng-ju and looted it, he forced the King to drink poison and divided up the palace women among his half-savage horde. Then he put on the throne a relative of the King and started home with the booty. He was met at O-dong Forest near Taiku by Koryŭ forces and, though he succeeded in staving off the evil day, the time soon came when he was hounded to his death by the determined arms of Wang-gŏn the king of Koryŭ.

The Yŭ-ji Seung-nam says that Taiku has no wall, but this book was published in 1478, which leaves plenty of time for it to have been built since then. We find no notice of the building of the wall of Taiku, although it can doubtless be found in the separate history of each town which is preserved in the archives of the Home Department in Seoul. *Ed. K. R.*

A Leaf from Korean Astrology.

SECOND PAPER.

We were describing last month the method of telling one's fortune by throwing five discs with the characters for Metal, Wood, Water, Fire and Earth written on them.

If the pieces with the words "metal" and "wood" alone turn up in the throw it means bad luck. It is like a meteor

in the day time and means war and trouble. The man will be injured by those whom he has helped, and his relatives will all turn against him. As *metal* cuts *wood*, this combination means constant trouble, and friends will be estranged. Kindness will be repaid by ingratitude.

If "metal" and "water" alone turn up it means the very best of luck. His virtue will be polished bright. Heaven will help him and a hundred blessings will ensue. A powerful will man help him and his salary will be raised. When metal and water join they help each other, (the Korean belief being that if gold is put in water its bulk will be increased. Perhaps this is because of the slightly magnifying quality of water, a physical property that is well known). So he will join with some one who will be of great help to him.

If "metal" and "fire" only turn up the combination is good. When metal and fire meet great prosperity will come from the west, since gold corresponds to west. Whether at home or abroad there will be many causes for happiness. When metal and fire meet it means that a good utensil will be made; even so the man will find good and profitable uses for himself.

If "metal" and "earth" alone turn up the fortune is likewise good. The man will go far away and secure a good position. Like a firefly, he will carry his own light to show his way to fortune. No plan will miscarry and every anxiety will fade away.

The combination "wood" and "water" is good because water helps wood to float, and because water revives the trees in spring. The combination "wood" and "fire" is extremely bad, for fire consumes wood. But as wood is both the parent and the victim of fire so the man will be injured by one who should be his best friend. As smoke and ashes are blown away by the wind so his money will be scattered and lost. "Wood" and "earth" together are a bad sign. Like a jewel dropped in deep water, even so he will be lost to his friends, and they to him. But if he is extremely careful he will get them back.

"Water" and "fire," strange to say, are a propitious combination. Wood appears to die in winter but the warmth and moisture of Spring again make it put forth leaves. Fire and water have nothing in common and do not interfere with

each other so the man's plans will not be interfered with.

"Water" and "earth" are bad. On land frost and snow come and the wind blows. There will be indecision and doubt.

"Fire" combines well with "earth." The sun shines and the earth rejoices. Good rank will be attained. When heat and soil meet there is production. Disaster will be averted and the mind will be at peace.

"Metal," "wood" and "water." This is the first of the triple combinations. It is propitious. All distressful signs will cease. Glad events will happen. Dark roads will be lighted. Joy will reign supreme.

"Metal," "wood" and "fire" predict a medium fortune. If he takes medicine it will help him. A law-suit will be hard to win but if he be wise and patient he will succeed. Don't be in a hurry. Be wise and strong and all will go well.

"Metal," "wood" and "earth" form a most unwelcome combination, a clouded mind, property lost, relatives unfriendly—such is his fate. Friends far removed cannot help against the machinations of enemies. Insults will be "eaten," with no power to resent them.

"Metal," "water" and "fire" will bring good luck. The land will be at peace and festivities will abound. An opportunity will be given to prove his loyalty to his king. Gentle winds and showers will render a hundred-fold of increase.

"Metal," "water" and "earth" are also fortunate. The fish out of water gets back to his native element. The bird escapes from the fowler's net. So evils will all be averted. In a dry day, showers fall. A good friend will be met after long separation. Chronic disease will be cured. The prisoner will be released.

"Metal," "fire" and "earth." Lucky is the man who throws this combination. The waning moon again begins to wax. So things that go wrong will be righted. Marriage will prove happy—letters long delayed will arrive.

"Wood," "water" and "fire." Good again. High rank awaits you. Happiness is your lot. The plaudits of the people will elate the mind. You will meet a great helper and riches will be amassed.

"Wood," "water" and "earth." This means trouble for you. Like a country-man coming to Seoul you will go hun-

gry and your mail will be delayed, causing you no end of bother. Your plans will all go wrong. Your enemies will be wise and your friends foolish.

"Wood," "fire" and "earth." If you see this combination you may count yourself fortunate. Three stars will help you and you will obtain heaven's blessings. Calamities will be averted and all will go well. Do not fear to carry out all your plans. You will be as happy as the heavenly dragon looking into the face of God.

"Water," "fire" and "earth." Neither good nor bad. You will go to a far place and on returning find every-thing in good shape. Then you will laugh and play. You will gain friends and lose enemies.

"Metal," "water" and "fire." This also is a medium fortune. You will be like a man who catches a yellow carp and throws it back into the water (The carp is red but if it lives a thousand years it turns yellow and will soon be transformed into a dragon and ascend to heaven). Though trouble is upon you, you will escape it all. Out of evil will come good. The skies will clear. All because of the yellow carp.

"Metal," "wood," "water," and "earth." Bad luck again. A far road will be travelled, rocky, steep and tiresome. The heart's hope will be extinguished. In the dark you will miss the road. All your endeavors will come to naught.

"Metal," "wood," "fire" and "earth" form the clearest sign of good. The general will go to a far country, conquer every enemy and return, to the beating of drums. He will show his seals of office and make the beholders glad. High rank will be his, a dukedom or marquisate. Blessings as wide as the sea.

"Metal," "water," "fire," "earth." A medium fortune. Like a jewel hidden in a box or jade within a rock so his fortune while seemingly dark will turn out well.

"Wood," "water," "fire," "earth." This again is medium luck. On thin ice; beside deep water; over a high bridge. All these are dangerous, but through every danger you will come safe; poverty will turn to wealth.

If all the five signs turn down and only blanks appear you are in the clutches of an evil fate. A dust covered mir-

ror, jade covered with mud, a destitute gentleman—what are any of them worth? Folly will take hold upon you and an evil imp will haunt you. All your friends will fall away and only flatterers will surround you.

The next division of the book deals with the *yut* which is a method of fortune-telling by means of four small pieces of wood, flat on one side and round on the other, as if half an inch of lead-pencil were split in two. These same pieces of wood are used in the game so commonly played by Korean coolies, who scratch a ring on the ground with cross marks and each time they throw the pieces of wood, slap the thigh. According as they throw, they move little pieces of broken pottery or shell around the ring. In divination these pieces of wood, called *yut*, are thrown in the same way, and from them a forecast is made as to the future luck of the thrower. Nothing is written on these pieces of wood, but all depends upon whether the round or the flat side turns up. The combination of round and flat sides, turned up, determines the fate of the victim. This division of the book is an index of what the different combinations mean.* Of course it is harder to make the flat sides turn up than the round sides. If one out of the four pieces falls with the flat side up the combination is called *ŕo* meaning "end." If two flat sides turn up it is called *ka*, the meaning of which is not known. If three round sides turn up it is called *kul*, (also unknown); if four flat sides turn up it is called *yut*. If no flat sides turn up it is called *mo* meaning "all" as seen in the word *mo-do* and other combinations.

Three throws are necessary to tell the fortune, and we will indicate the three throws, as is done in this book, by

*As to the derivation of this word *yut* it would seem to be from the fact that each piece of wood has a flat side and a round side "like a man." They think a man is flat in front and round behind. And when a man falls on his back a provincial expression describes his fall as *yu-t'o* in which *t'o* means "to fall" and the *yu* means "over." The *yu* may be from the Chinese 踞 but the *t'o* is pure Korean and appears in such words as *t'o-jin-da* and *t'ok-ch'in-da*. So *yut* seems to be derived from the combination *yu-t'o*. This *t'o* has the meaning of "end," as we also say "it fell out thus or so," meaning it ended so.

figures, 1 meaning that only one flat side turned up, 2 that two turned up, and so forth—except that by the figure 4 is meant either that all flat sides or all round sides turned up.

1—1—1. (meaning that in each of the three throws only one flat side turned up). He is like a rat in a granary, lean in spring and summer, and fat in autumn and winter.

1—1—2. Like a fish that finds the water. His body will be well and a son will be born to him.

1—1—3. Like finding a candle at night. He will have food and clothes enough. Whatever he tries will prosper.

1—1—4. Like flowers meeting the spring-time. In spring and summer everything will be pleasant and autumn and winter will pass smoothly.

1—2—1. Like a king without a realm. All kinds of troubles, poverty and shame.

1—2—2. Like a successful defense against a criminal charge. In spring and summer it will be rough going, but autumn and winter will pass smoothly.

1—2—3. Like a moth flying over a lamp. Summer and autumn will bring disease.

1—2—4. Like an ox meeting fire. He will become a mourner. He must pray to the Pleiades.

1—3—1. Like a stork that has lost its home. He will leave home. He must not go southward.

1—3—2. Like a hungry man who finds food. His body will be very strong.

1—3—3. Like a tortoise in a box. He will be punished. It will be hard to escape.

1—3—4. Like a dragon in the sea. He will have a most fortunate lot. He should light candles to Buddha.

1—4—1. Like a tree without roots. He will be grossly deceived and will suffer banishment.

1—4—2. Like finding warm clothes in the winter. He will meet a good friend and will have food and clothes enough.

1—4—3. Like a dead man, come to life. He will enjoy unexpected good fortune.

1—4—4. Like a beggar who finds a treasure. All the four seasons will pass happily.

2—1—1. Like the sun gone behind a cloud. The spring and summer will be extremely fine.

Such are some of the combinations. There are many more, but we must not spare space for them all. The similes however are interesting and run as follows : Sunshine in the rainy season ; an arrow without a head : a house without a gate : a heavily loaded horse ; a stork rising to the sky : a butterfly on a flower : a cart without wheels : a boy to whom a brother is born : a sick man who secures medicine ; a frog meeting a snake : a bow without an arrow ; a tiger in the mountain ; a rat fallen into the river : a pine tree covered with frost ; a man who catches his boat : a king who gains a good official ; finding a fan in hot weather : a hawk without claws ; a jewel hidden in the sea : a dragon growing a horn ; a bird escaping the net : rain in drought : a cat with a rat : a fish becoming a dragon ; a bird without wings : a flower turning to fruit : a monk returning to the world : a house without tile ; hard work without result ; a horse, but no whip ; a gentleman obtaining a slave : a man getting a son ; getting into trouble : a dragon gaining a cloud chariot ; a blind man recovering his sight : a low man becoming a gentleman : a farmer without an ox : a drunken fool : a homeless man : a deaf man recovering his hearing ; a troubled man meeting good luck : a man recovering a lost slave ; a traveller finding a horse : walking on thin ice : a fish that has swallowed a hook : a widower marrying again : a general victorious.

It will not be difficult to guess which of these are good and which are bad. That this is mainly Buddhistic can be seen from the fact that the combination 3-3-4, whose simile is "a monk returning to the world," is not a good one.

(To be continued).

The Ancient Kingdom of Karak.

In connection with the interesting article on travel in Southern Korea which appears elsewhere in this issue, some details of the history and traditions of the town of Kim-hŭ will not be out of place.

It may not be generally known that at the very southern

tip of the Korean peninsula between the mouth of the Nak-tong River and a point about fifty miles to the west, there existed an independent kingdom of no mean name or position. Its traditions go back to 140 B. C. and it fell into the hands of Silla in 533 A. D., so we see that it covered a lapse of some 673 years, at least in tradition. Of its fall in 533 we are historically assured, but of some of the marvelous events that marked its origin and development we cannot be so sure. The capital of this kingdom was on the site of the present town of Kim-hā a few miles to the east of the Nak-tong river and perhaps twenty miles from the sea-shore.

Tradition tells us that in 140 B. C. the Kingdom was known as Ka-ya which is transliterated by the Chinese 駕郢, but otherwise known also as Ka-ra 伽羅. The *ra* or 羅 is the same as the final syllable of the national names Silla, T'am-na, Im-na and many others and is, without much doubt, the root of the native Korean word Na-ra, "Kingdom," the Chinese 羅 being merely the transliteration of the sound without any attempt to convey the meaning. All we are told about the Kingdom at that early date is that Ha-ji (夏至) was its king and that he opened up communication with the Emperor of the Han Dynasty in China and received from him the title Po-guk Chang-gun Pon-guk-wang (輔國將軍本國王). We will remember that the Kingdom of Mahan to the west had already been in existence about fifty years, and it is just possible that Ha-ji, through intercourse with Mahan, may have had enterprise enough to attempt to put himself on a solid footing with the Chinese Emperor, but we must confess to more or less skepticism about it.

We hear nothing more about this little Kingdom until the year 42 A. D. and the information at that point does not give us cause to believe in the historical accuracy of anything at that date; for it goes on to say that in the third moon of this year when the people went down to attend the "Seabathing Festival" at the beach, they saw a very queer cloud hanging over Kwi-ji Peak and they very naturally went to investigate. They there found a golden bowl tied with a purple cord. They broke it and disclosed six golden eggs lying in the bowl. The next day the six eggs opened and as many handsome babies appeared. They grew with marvelous ra-

pidity and before long attained the gigantic height of nine feet, which seems to be the special number reserved for the stature of all of Korea's giants. As they came from a golden egg in a golden bowl the name Keum 金 became attached to the family at a later date, and this is the origin of the great Kim family that numbers its millions in Korea. The first of them became King Su-ro (首露) or "The King who first appeared." He became the ruler of the land and his five brothers became the hereditary dukes of the other five divisions of the country, namely Tā Kaya now Ko-ryūng, So Kaya now Ko-sūng, Pyūk-chin Kaya now Sūng-ju, Ara Kaya now Ham-an and Ko-ryūng Kaya now Ham-ch'ang.

This was the eighteenth year of King Yu-ri of Silla, a Kingdom which was just celebrating its first centennial. Somehow or other the Silla people called Kaya (or Kara) Ka-rak(駕洛) though how they came to do it no one seems to know.

In 48 A. D. a marvel occurred. The watchers on the coast saw a flag appear above the waves on the southern horizon. Then a hull appeared, and they knew that someone was coming from the south to visit Karak. King Su-ro was told and he hurried to the sea just in time to hand to the shore a sort of Korean Queen of Sheba who had come all the way from the land of A-yu-t'a (阿踰陀) in Sū-yūk or India. As ballast for her boat she brought a sort of pagoda. As late as 1424 this pagoda stood in Kim-ha and bore the name P'a-sa (婆婆) This character p'a 婆 is that of the Chinese word *p'a-ra-mun* (婆羅門) which is the transliteration of the word "Brahmin," and this p'a-sa means "Brahmin Woman."

This Queen's name was Hū (許) and as soon as she landed she mounted a hill, took off her outer silk "bloomers" and presented them to the mountain spirit. Then she went to the palace and became the Queen of Karak. Since that time the harbor where she landed has been called Chu-p'o or Lord's Bay in honor of her coming. The place where she donated her "bloomers" is called Neung-hyūn or Silk Pass and the place from which her flag was first seen has been called Keui-ch'ul-pyūn or "Place where the Flag Appeared."

The Queen said of herself "I am daughter of Nam-ch'ūn-ch'ūk, 'South Heaven Bamboo' [a common name for India,

according to Williams.]” Her family name was Hū, 許, but she was also called Whang-ok or ‘Yellow Jade.’ She is also known by the title Po-ju T’ā-hu, 普州太后, or “The Great Queen of Po-ju,” Po-ju being another name for Kim-hā.

While no one would think of classing such statements as history it is curious to find India mentioned so explicitly in connection with such an early tradition, long before Korea could have learned anything about India from China. We lean to the opinion that those ancient people of southern Korea preserved the traditions of their southern origin and that we have one of them here; and that while the details are fanciful the main fact, as to a southern origin, is true.

From the time of King Su-ro to the end of the Karak dynasty was 491 years and there were nine kings in all, named respectively Su-ro, Kū-deung, Ma-pūm, Kū-jil-mi, Yi Si-p’um, Chwa-ji, Ch’wi-hi, Chil-ji, Kam-ji and Ku-hā. The dynasty ended in 533 A. D. Its fall was on this wise: Silla had attained the zenith of her power and was rapidly assimilating all the native states of Southern Korea. Karak was perhaps the most powerful of these, but the great Silla general Yi Sa-bu had recourse to a successful stratagem. Dressed as a merchant he crossed the border and entered the capital of Karak. He was followed at intervals by bands of his own soldiers similarly disguised. At length, when about two thousand of his men had rendezvoused at the Karak capital, he gave the signal and in an hour the king and the country were in his hands.

Three *li* from Kim-hā is shown the spot where the palace of ancient Kaya stood. Three hundred paces west of the present town is the tomb of King Su-ro. A little beyond the site of the ancient palace, to the east of Kwi-ji Mountain is the site of the first queen’s tomb. Three times a year, January, May and August, the people sacrifice at both the king’s and the queen’s tomb.

Kim-hā figures conspicuously in the Japanese invasion of 1592. From very early times the people of this town have been celebrated as expert stone-throwers, sharing in this respect the enviable reputation of the people of P’yūng-yang. When a band of Japanese approached Kim-hā the people are said to have offered such a stubborn resistance with brickbats

that the small force of the invaders was driven back. Kim-hã suffered all the worse for this when the Japanese arrived in force, for they proceeded to desecrate the tomb King Su-ro, sacred to all Kim-haites. The story goes that in the grave they found an enormous skull that would have well fitted the reputed nine feet of King Su-ro's stature. On each side of the royal remains was found the body of a young woman, so tradition says; and these bodies were found in an almost perfect state of preservation, but when exposed to the sun and air they rapidly resolved into their constituent elements and faded from human sight.

Connected with the King's tomb was a great field requiring a bullock a full mouth to plow. This plot of ground was sacred to the King's spirit and its produce was always expended in sacrifice to him. About four centuries after Karak became a dependency of Silla and the latter was waning to her fall, a man ventured to cut off a portion of this field and appropriate it to himself, but an unknown being appeared and after chiding the man for his presumption struck him dead. The King of Silla, fearing further disaster, had a portrait made of the ancient King Su-ro and placed it in a shrine near his grave but when it was found that blood was exuding from the picture it was taken down and burned.

At another time eight robbers came and dug into the grave for treasure, but an armed man sprang forth and killed them all. A few days later nine more robbers, the remnant of the gang, came to find out what had become of their comrades, but a serpent thirty feet long came out and showed them how Laocoon and his sons fared at the siege of Troy. On the side of Myŭng-wŭl Mountain, forty *li* south-west of Kim-hã, is shown a hole five feet wide and bottomless, into which this avenging serpent disappeared.

Off the coast opposite Kim-hã is Mãng-san Island or "Mount of Expectation," so called in honor of the fact that it was here that the flag of the approaching Queen Hũ was first seen.

Not far from this is Myŭng-gi Island, seventeen *li* in circumference. In the days of Karak this island is said to have acted as a meteorological index. If there was to be a great flood, or famine, or typhoon, a loud sound like that of


thunder, or the beating of a drum or a bell, would come from it. And the singular thing about it was that the nearer one went to the island the smaller the sound and the farther away one was the louder the sound.

The great geographical gazetteer of Korea says that the wall of Kim-hã is 4680 yards long and fifteen feet high, that through it flow twenty-eight streams one of which, the Tiger Stream, is perennial. This of course means that the other twenty-seven are mere sewers.

Kim-hã is the site of one of the "Twenty-one Capitals" which have flourished from time to time in Korea. Its traditions are all southern, and if it is ever definitely determined that Southern Korea was settled from the south, this place will play an important part in the solution.

Odds and Ends.

A Korean Jonah.



He was on his way to China on a junk, from the harbor of P'ung-dŭk, in company with a considerable company of merchants. All went well until they neared the vicinity of certain islands in the Yellow Sea. At this point the water became horribly agitated and a most violent storm lay upon them. At last they came to the conclusion that the spirits were angry at one of their number, so they cast lots, and the lot fell upon our friend Cho, who, so far as he remembered, had no quarrel with the spirits. They were about to throw him into the sea, when one of their number, more compassionate than the rest, suggested that they try to land him on an island which they could see through the driving spray. They managed to find a sheltered nook in which they took refuge from the storm and as soon as they were able they landed Cho, together with sundry bags of grain. The moment he set foot on dry ground the storm ceased as if by magic, and the merchants went on their way rejoicing. Our friend Cho was now, perforce, turned from a

Jonah into a Robinson Crusoe. He built himself a hut in a crevice of the rocks and kept a sharp lookout for boats sailing Korea-ward, but none appeared. He noticed that every four days the sea would become terribly agitated for a few hours and then suddenly stop. One day as he sat on a point of rocks, watching the distant horizon for a sail, he learned the cause of the periodical disturbances; for a gigantic sea-serpent lifted its head from the waves and came rolling toward the shore. Its coming was accompanied by a howling gale and the sea was lashed into a fury. Gaining the shore the serpent crawled into a hole in the rocks. Cho having played Jonah and Robinson Crusoe now began to play St. George for he seemed to know in some occult way that his own salvation depended on his killing the dragon. He studied the habits of the reptile and found that it never stirred out of its hole for two days and that it always slid down a certain grooved path into the sea. He bound a sharp knife to the end of a stake and planted it in the middle of the serpent's path with the keen edge pointing toward the hole. He then lay down behind a rock and watched from afar. The serpent came out and glided down its accustomed path; the knife pierced its throat. According to snake nature the reptile would not retreat but thought to gain the sea and so be safe. It therefore passed over the knife so that its entire body was slit open from end to end. Its contortions were so terrible that Cho fled in dismay and dared not return until a horrible stench apprised of the fact that the serpent was surely dead. Then he came and found that the ground all about the body was covered ankle deep with gems, with which, as every-body knows, a dragon's insides are always lined. Cho thereupon shifted the scene again from St. George to Sinbad the Sailor and filled his now empty rice bags with priceless gems.

Not long after he saw the returning sails of his friends, who were on their way back to Korea and who stopped to pick him up. When they saw his bags and asked what they contained he gave an idiotic grin and said they were full of nice go-bang stones which he had been making during his leisure hours. They thought that solitude had driven him mad, so they took him and his heavy bags back to Korea where he became the wealthiest man in all the realm.

**A Cure for
Blindness.**

Doctor Yi Sŭng-gak was a celebrated physician in Seoul about a century ago. One day a high official, having eaten some fish for dinner, suddenly went stone blind. A messenger was sent to summon Dr. Yi in haste, but after asking what the symptoms were and what the official had had for dinner, he laughed and said he would not go. He said the official was a blank fool. When the messenger told his master this there was an uproar in that house. The official raged and tore his hair. "What? Shall a miserable doctor defy me to my face and send me such an insulting answer? By the shades of Yi Sun-sin, I'll see to him. Go and tell him that if he does not come *instantly* I'll have him flayed alive." This gruesome summons only sent the doctor into another fit of laughter and he shouted "Get out of my house! Do you think I'll go to the help of such a dog-progeny as that man?" When this answer reached the official he was speechless with rage; he was on the verge of apoplexy; when suddenly his sight came back to him and he was as well as ever. He forgot his anger in the joy of his recovery and when, a few hours later, the doctor came leisurely along the official was only eager to know why he had acted so queerly.

"Well, you see," said the doctor "If I had come at that time you never would have recovered your sight. When I learned that you had eaten fish for dinner I immediately surmised that you had swallowed a fish-scale and that it had lodged in your vitals at the very point where the optic duct leads into the bowels. Thus blocked up, the orifice became useless and blindness naturally followed. In such a case the only way to dislodge the fish-scale is to become exceedingly angry. This will violently cramp and wrench the vital organs and the scale will be dislodged. This is why I laughed at and insulted you even at the risk of my life."

**A Burglar's
Implement.**

It is called *Hom-ch'im-son*, or "The Sneak-thief Hand." It consists of the amputated hand of a pock-marked boy fixed on the end of a stick! Koreans say that if a burglar has one of these he can enter any house, however securely fastened. All he has to do is to insert this hand into any crack or crevice in the door or into the dog-hole and it will open the door or window

all by itself. The hand after amputation is laid out in the dew for a single night or else it will lose all its power. Then it is varnished with the black varnish used on Korean hats and dried thoroughly. A story is told of a brave woman who, as she sat one night on her *maru* or "verandah" saw one of these black hands being pushed through a crack in the door. Instead of being terrified and losing all presence of mind she rushed forward and seized it and broke it off the end of the stick to which it was fastened. Now be it known that a *Hom-ch'im-son* or "Sneak-thief Hand" is so rare a treasure that only one is owned by a whole gang of robbers and it is lent to one or another of the band as he may have occasion to use it. He is required to give a strict account of it and if he should lose it his life would pay the forfeit. So when this robber lost his "Sneak-thief Hand" he was in a very bad predicament. He got right down on his knees outside the gate and begged the woman to give it back to him or he would be killed. He solemnly promised never to steal again, and so she gave it back. He went to his gang and gave back the hand, took his portion of the booty that had been accumulated, divided it with the woman who had befriended him, and from that time on lived a decent life.

A Recipe for Getting Rich.

A young Korean came to an old miser and asked him to divulge the secret of this wealth, and show him how to become a rich man. The old miser replied, "Come with me and I will show you." They ascended the hill and found a tall pine tree. "Can you climb it?" Asked the miser. "Yes, I think so," and up the young man went to the very top. "Now can you go out to the end of that limb and hang with both hands?" This the young man soon did. "Now can you leave go with one hand and hang by the other alone?" The young fellow took a good grip with one hand and let go the other. "That's enough, now come down," said the old shylock.

When the young man reached the ground he said, "Well what has that to do with my getting rich?" but the old man answered never a word. The young fellow was disgusted and went and told his father about it, but the latter cried out, "Good, good, you could not have been told plainer. To amass wealth is hard work like climbing a tall tree, and then, when

you get the money, *hang on to it for dear life* even if you nearly starve." The boy took it to heart and became a very wealthy man.

An Intelligent Plant.

The long flag poles used in carrying the imperial banners in processions are obtained from the island of Ul-leung or Matsu-shiwa (Dagelet) of the eastern coast. These poles are very long and light but are not bamboo. They are a sort of reed, or at least belong to the same family of plants as the Korean *kal-lŭ*. Now wherever a boat is sent across from the mainland to secure a good pole, the messenger never has to search for one. He always finds a long and handsome one lying on the shore at the point where he lands. It is not cut by mortal hands but comes of its own accord and lies where it can be readily found. This curious belief is similar to that of the Chinese who say that when a piece of sulphur is required and a man goes to get it from the sulphur go-down he always finds just the piece he wants lying on the floor just inside the door.

Sulphur

Editorial Comment.

With this number we close the second year of the *Korea Review*. In some respects it has been an eminently successful year and in other respects it has been disappointing. The circulation of the magazine has steadily increased and there has been practically no withdrawal of names from our mailing list. Nearly all the comments that have been made to us regarding the magazine have been commendatory and the rest we will discuss presently. It has always been the aim of the Review to give its readers as much information about the history, customs, superstitions, traditions and social conditions of Korea as could be gotten within the 576 pages that constitute a year's issue. We always have said and still say, that this Review is in no sense a news-paper. The circulation and the price of the magazine preclude the possibility of carrying a force of reporters sufficient for such a purpose. At the same time, in giving a monthly *resume* of

the events that have happened, there is no adequate excuse for inaccuracy ; and what slips have been made we sincerely deplore. It would be much to the benefit of all the readers of the Review if its friends would see fit to send in items of news with which it is impossible for us to be otherwise acquainted.

The greatest drawback of the year has been the extreme paucity of material furnished by outside parties. The index for the year will show less than half a dozen signed articles. The reason for this is not because such articles have not been repeatedly solicited nor is it because the Review is lacking in friends ; but everyone seems to be too busy to take the time to write articles of a nature not directly connected with their personal work. We have been told that the *Review* is criticized for this, but we would respectfully submit the question to our readers whether the trouble is not with them rather than with the management of this magazine. To anyone who says "Why do not you have more signed articles?" we reply "Will you be one to help in supplying this need?" We are willing and glad to receive such help from anyone who has anything to say about Korea ; and, as we have said before, we stand ready to pay, in a modest way, for such material. We do not say this because there is any dearth of "copy." There are rich mines of it all about us as yet untouched. There are a hundred interesting subjects connected with Korea about which pen has never been but to paper. It would be well if this material could be worked up by a large number of different individuals, but if these individuals decline to do it no stigma should attach to the one or two who may be trying.

It may be that there is a personal equation with which we have not reckoned. If so we hereby offer to turn over the whole plant of the Review, quill, scissors, waste basket, goat, good-will and mailing list, to any individual or group of individuals who can give proof that they could enlist the active *literary support* of a dozen residents of Korea in furnishing material for the pages of the magazine. If this challenge is not accepted we propose to keep on ; for, although it involves an enormous amount of labor whose pecuniary compensation is ridiculously small, yet the fact that there is hardly a foreigner in Korea who does not patronize the magazine,

while the subscribers in other lands are twice as many more, warrants us in believing that there is a certain demand for it even under the present regime. We take it that to buy a thing and pay for it is better praise than anything else could be, and so as long as the subscription list maintains its upward tendency we shall take it as a command from the public to continue.

During the coming year we propose to introduce illustrations into the magazine itself. It will therefore be necessary for us to put out two editions, one illustrated and the other without illustration, since the price of the illustrated edition will be six yen instead of four, as at present. The edition without illustrations will be four yen a year as heretofore. Subscribers who have purchased sets of pictures during November and December will note that instead of thirty pictures, as advertised, thirty-nine were sent. These extra nine are among those that will appear in the illustrated edition. There will be thirty-six full-page illustrations during the year, besides smaller ones from time to time. We need hardly say that we recommend the illustrated edition. It will be our aim to secure pictures specially typical of Korean life. It will be necessary for all our subscribers to indicate promptly whether they wish the illustrated edition or the ordinary one. If nothing is said we shall continue to send the un-illustrated edition as heretofore. To those who are having their 1902 Review bound in book form we would suggest the insertion of the thirty photogravures that have already been published. We have a number of sets still on hand. Here, too, we need the aid of our subscribers. If they will send us interesting photographs from the out ports or any part of Korea, showing the natural beauties of the scenery, works of antiquity, customs or industries or any phase of Korean life, we will pay a good price for them and publish them in the pages of the Review for the benefit of all.

In concluding these remarks, which contain neither an apology nor a complaint, we would again insist that the true *metier* of this magazine is that of a medium for the exchange of ideas on Korea, and we again invite the public to use its pages for this purpose.

It is with great satisfaction that we learn of the return of Dr. Chas. Irvin to his field of labor in Fusan. There is no call for us to pass upon the merits of the question involved, but we cannot refrain from restating a law of human society which should never be allowed to drop out of sight on a mission field; and that law is, that in any society or organization the attempt to secure harmony by a *process of elimination*, if carried to its logical issue, must result either in the dissolution of the organization or in the autocratic sway of the strongest will.

During the past month Seoul has witnessed another of her periodical upheavals. Opinion is much divided in regard to the merits of the man who was at the center of this latest political cyclone. No one doubts that Yi Yong-ik is a man of great sagacity and a good judge of human nature. No man without these qualities could have retained such a commanding position for such a length of time especially when a large personal following was lacking. It was done by sheer personal force. An examination of the methods which he used and the instruments he employed in managing the finances of the country would probably show the reasons for his inevitable fall. The fact that he leaves the treasury empty, the monetary system a chaos and commerce hampered at every point cannot but create the impression that a powerful personality is not the only qualification necessary for a successful financier or administrator. That he may come back to Korea is quite true but it will be only under a heavy guard and with the certainty of trouble ahead.

News Calendar.

The past month has witnessed something of an upheaval in official circles owing to the strenuous attempt on the part of many high officials to depose Yi Yong-ik from the high eminence to which he had attained. So far as we can learn the genesis of the affair was as follows: As we might expect, the almost absolute power attained by Yi Yong-ik made him an object of hatred to a very large faction of the active officials in Seoul

and they were ready to take advantage of any slip which he might make. One day, while in conversation with Lady Om, Yi Yong-ik compared her to Yang Kwi-bi a concubine of the last Emperor of the Tang dynasty in China. He intended this as a compliment but as he has but a limited education he was not aware that he could have said nothing more insulting, since Yang Kwi-bi by her meretricious arts is believed to have brought about the destruction of the Tang Dynasty. At the time Lady Om herself was unaware that anything offensive had been said. Lady Om's nephew was present and heard the conversation but not understanding the reference to Yang Kwi-bi he went to some of his friends and asked about it. When he learned how his aunt had been insulted he held his peace for a time, but when, shortly after this, a dispute arose between Yi Yong-ik and Kwūn Chong-sūk and the matter was to be brought before the Supreme Court, the Prime Minister Yun Yong-sūn and the Foreign Minister Cho Pyung-sik heard a rumor that something insulting had been said to Lady Om. They called in her nephew and he told them the facts. Therefore on the 27th of November fourteen of the highest ministers memorialized the Throne declaring that Yi Yong-ik was a traitor and must be condemned at once. His Majesty suggested a little delay but on the evening of the same day these same fourteen ministers again presented a memorial couched in still stronger terms, and followed it up with a third on the morning of the 29th. To their urgent advice was added that of Lady Om and many of the officials. A crowd of officials knelt at the palace gate to await the decision of His Majesty. The latter reluctantly complied with these demands but first ordered Yi Yong-ik to be deprived of all his honors, and ordered all his accounts to be rendered. These included the accounts of the Finance Department and of the Government Mint. After these had been examined the Emperor declared that it would be impossible to carry the sentence into effect immediately, because the accounts required to be explained and no one could do this but Yi Yong-ik. It now became evident that His Majesty desired to deal leniently with the culprit and after consultation with some of the friends of Yi Yong-ik it was determined that the latter must find asylum at the Russian Legation. On the night of the 29th an audience was arranged for the Russian Representative. Fifteen Russian soldiers were stationed outside the palace gate on the west and when the Russian representative came out he was accompanied by Yi Yong-ik who went to the Russian Legation. Another batch of verbal memorials was presented to His Majesty on Dec. 1st and he replied that he would consider the case and that meanwhile the officials should disperse. As the 2nd was the anniversary of the 4th year of the reign the officials desisted but informed His Majesty that they would press their claims at a later date. So on the 8th inst. they again presented a memorial of the same tenor. As this was unsuccessful five of the ministers of departments handed in their portfolios and resigned. They were the ministers of Finance, Law, Education, Household and Interior, and three other officials of equal rank. On the 11th they repeated the memorial and declined to enter the palace when summoned. Three of-

ficials then memorialized the Emperor to the effect that the Prime Minister had done wrong. This was listened to and Yun Yong-sūn was deprived of his official rank. But on the 14th all the ministers including Yi Yong-ik were restored to their former honors. To Yi Yong-ik was also given the post of Commissioner to purchase Annam Rice and on the 17th he left for Port Arthur on a Russian man-of-war—to purchase Annam rice.

Dr. Johnson of Taiku writes us as follows: "The Japanese are pushing the railroad between here and Fusan. They are working at a point about twenty *li* beyond Mi-ryang which is half way between Taiku and Fusan. From that point to Fusan the work is being pushed, and will be all winter, I am told. The Colonel in charge of Japanese troops here tells me that the road will be put through to Taiku within a year. I presume that means that they will be working it to this point. I am told that work will begin this winter at a point thirty *li* from here. All along the line Japanese houses of a substantial character have been built. They are apparently intended only for men at work on the road but it remains to be seen whether they will be removed when the road is finished. The church (R. C.) built here by Rev. M. Robert is finished. It is a handsome structure of red and gray brick with two tall spires—a great work for one man to have accomplished alone. We have had a pretty fair rice crop here this year. I doubt whether there will be any suffering from scarcity of food, though the price of rice is still high."

Rev. Addison Parker and wife, of Richmond, Indiana, have been spending some weeks in Taiku at the home of their daughter, Mrs. Johnson.

Mrs. Ella Scarlett Synge writes from Bloemfontein about her work in South Africa: "My husband and I are thinking of settling in this country where there is so much to do. He is at present surveying for one of the new lines of railroad in the Transvaal. I am thinking of starting private practice in Bloemfontein but nothing is settled as yet."

A general meeting of the Korea Branch of the Royal Asiatic Society was held in Seoul on the 17th. inst. at which Rev. Geo. H. Jones, Ph. D. read a most interesting and instructive paper on Ch'oi Chi-wūn the great scholar of Silla and the man who did perhaps as much as anyone to introduce Chinese literature and civilization into Korea. He was a sort of literary Columbus for while he discovered a new literary continent he was treated as shabbily as was Columbus, in the end. He was so far ahead of his times that he was quite out of sight of them and the people failed to recognize his surpassing merits. Posterity however has made it up to him. The subject was handled very skilfully by Dr. Jones and we shall await with impatience the appearance of his paper in print.

We note with pleasure the return to Korea of Rev. A. B. Turner of the English Church Mission.

A daughter was born to Rev. and Mrs. W. D. Reynolds on the 11th. inst.

Early in the month Seoul was visited by Rev. Dr. Rankin, the Editorial Secretary of the Presbyterian Mission (South) of America. He occupied the pulpit of the Union Church on the 7th. Later he went to P'yeng-yang to investigate mission work there and while at that place was prostrated by pneumonia. He had not yet entirely recovered from the effects of a severe attack of cholera which he went through on a Yangtze steamer.

W. H. Wilkinson, Esq., formerly British Representative in Seoul, has been transferred from the Consulship at Ningpo to the Consul-Generalship of Yunnan and Kuei-chow.

A son was born to Rev. and Mrs. Cyril Ross on the 7th. of October.

Santa Claus visited Seoul as usual this year being only one day behind European time. He arrived promptly as scheduled, on Friday P. M. at 3.30 at the Seoul Union rooms, where youth and beauty were met to welcome him. As he had to come so far, several kind friends helped him out by giving liberal donations, for which, besides the thanks of the children, they have doubtless received a good mark on Santa Claus' books. In spite of his long white beard Santa Claus seemed so young and frisky that we should not be surprised if on some future trip he should bring Clausina with him. That Seoul is growing in foreign population is plain, for it was found that our old, young friend had to provide for forty-three children.

A friend kindly supplies us with an account of a striking case of honesty in a Korean of the lower class. On the 26th inst. a valuable brooch was lost at the Seoul Union Reading Room, and the coolie in charge, finding it, made haste to look up the owner. We venture to say that there are very many other Koreans who would have acted likewise but unfortunately a stricter record is kept of those who act in the opposite manner, so foreigners get the impression that speculation is the rule rather than the exception.

The Countess Francesetti di Malgità, accompanied by her daughter Donna Hilda Francesetti and Miss Alice Perodi, arrived in Seoul on the 20th inst. and left on the 23rd. They came from Shanghai on the Italian cruiser "Lombardia." The remains of the late Count were put on board the Cruiser for transportation to Italy but the Countess and the other ladies will proceed from Shanghai on a regular line steamer.

G. Hayashi, Esq., the Japanese Minister in Seoul, left for Japan about the middle of December. It is said that he will be accompanied, on his return, by Mrs. Hayashi.

Christmas Sunday the 28th inst. was observed in a special manner by the Union Church. The address by Rev. Mr. Clark was a highly appropriate one and special music was rendered by the children, by Mrs. Morris and by a quintet. From this time on we are promised an anthem each Sunday by a mixed quartet, which we believe will add to the attractiveness of the service.

Later news from P'yung-yang announces the sad fact of the death of Rev. Dr. Rankin. He had gone to that station to examine the mission work, and he attended a bible class of 600 Koreans. He is reported to

have said before he left Seoul that P'yŭng-yang would be a good place to go to Heaven from, little thinking of course that his words were prophetic.

We understand that the Japanese authorities have lodged a strong protest against the return to official power of Yi Yong-ik, but that the Russian authorities have made a counter proposition urging that he is the only man capable of handling the finances of the country. If the present financial condition of the country and the monetary system in vogue are taken as the criterion of his financial ability, they are their own best commentary.

FROM THE NATIVE PAPERS.

The shrine to Gen. O Chang-gyun of China, who aided the Government in 1882, at the time of the military riot, is to be repaired with funds provided by the Korean and Chinese Governments jointly. The shrine is in Seoul, near the East Gate.

The Korean Military Band which is under the direction of Prof. Franz Eckert has been given quarters at Pagoda Park.

Reports from Kang-gye, in the far north, state that during the late cholera epidemic 1426 men 601 women and 378 children died of that disease in that one district.

The epidemic among cattle this Autumn was most severe in Su-wŭn, Si-heung and Yong-deung-p'o, probably one third of all the cattle being swept off.

The season has been so warm that many fruit trees blossomed and the fruit set. Some half developed crab-apples were brought to the palace and exhibited. This has always been considered an omen of evil but this year the seers have been able to extract a favorable augury from the event.

On the 6th inst Prof. Martel and Adviser W. F. Sands started for Peking on Government business.

Some Koreans went to China and stole a copper Buddha from a Monastery near Peking and brought it to Korea on the 10th instant. They were arrested at the instance of the authorities and taken to Chemulpo for trial, as they are natives of that place. [It is evident that this image was one that was looted from the monastery at the time of the late disturbance, for it is inconceivable that Koreans could have taken it from the monastery itself].

A professor in the School of Mines took some of the pupils to Si-san to give them some practical lessons in gold mining. On the way back they were fired at by robbers in the town of Ye-san but escaped injury. The French representative has requested the Government to take steps to put down the robbers in that district.

During the 13th and 14th of December work was suspended in six of the ministerial bureaux, the ministers having all resigned in a body because their memorial *re* Yi Yong-ik had not been favorably received.

The Japanese authorities acted promptly in the case of two Japanese soldiers, one of whom attacked and severely injured a Korean policeman

inside the Water Gate and the other fell upon a Korean gendarme in Chin-ko-gā and wounded him in the face and elsewhere. One of them was sentenced to six months imprisonment and the other to four months.

About Dec. 15th the Japanese Minister sent a communication to the Foreign office in regard to three separate items, (1) The excessive lkin dues levied at Mi-ryang on the Nak-tong River and which is a serious impediment to Japanese trade. (2) The hesitancy about using the Dai Ichi Ginko five yen bills, which is evinced by the Koreans on account of Government opposition, and (3) The necessity of sending a Korean Minister to Tokyo promptly to fill that important post which is now in the hands of an acting minister.

The Foreign Office has consulted the Home Office about sending a delegate to the medical congress to be held in Brussels in 1903.

If had been decided to remove the Queen's Tomb on the 16th inst but owing to a number of causes it has been postponed for one year.

Kim Ka-jin, well known in foreign circles, has been made a vice-councillor.

In view of the recent disturbances Yun Yong-sun, the prime minister has gone to No-dol to await a decision in regard to his case. Cho Pyŕng-se has gone to his home in Ka-p'ang and Sim Sun-t'ak will go to An-san as soon as possible. This is a form of self-banishment, because their ideas about the administration of the government are not carried out.

The river boatmen have asked permission to form an association for the protection of water-borne goods against pirates; 150 men who are good swimmers and boatmen are to be trained and armed, and several of them will accompany each boat-load of goods. Each bag of rice will be taxed six cents and each bag of barley four cents to cover this expense.

The Korean civil and military students in Japan have fallen into arrears with the Japanese government to the extent of \$18,120, and the Acting Korean Minister in Tokyo asks that the bill be settled by the Finance Department in Seoul.

The Foreign Office has instructed the Home Department to send a notice to all the prefectures saying that it is not according to treaty for foreigners to reside in the interior and that while tacit consent has been given for the residence of missionaries in the country the settlement of merchants, etc. in the interior must be stopped. In Songdo there are twenty-two Japanese houses and many Koreans have mortgaged their houses to these Japanese. The government says these foreigners' houses must be removed and that any Korean in the interior who mortgages a house to a foreigner will be severely handled.

A Japanese Consulate is to be built at Chinnampo at a reputed cost of Yen 70000.

Out of 800 former prefects who failed to give a strict account of moneys received, 300 have been arrested and are now awaiting trial at the house of detention connected with the Supreme Court. Many of these alleged offenses date back seven or eight years.

One of the native papers states that the cholera continued at Mokpo and was causing many deaths up to the 23rd. of December, and a government physician was sent to that port to investigate.

Chinese vagabond soldiers in Ma-san, in the extreme north, have been committing such depredations that 300 tiger hunters have been enlisted and armed by the Government to hunt them down.

A custom's revenue steamer and light-house tender is to be built in Kobe by the Imperial Korean Customs for use on the Korean coast. The reputed cost is 500,000 yen.

A Korean soldier entered a wine shop near the Japanese quarter and after drinking came up behind a gentleman and drawing out the latter's sword plunged it into his own throat and died on the spot. No cause for the suicide is known.

Exchange, which stood at about 196 per cent at the end of November rose to 170 per cent early in December but again dropped and at the present reading stands at about 180 per cent.

The *Japan Gazette* quotes from the *New York Herald* that Countess Cassini has announced the engagement of Mdlle. Irene Desplanques, her guest at Washington, to M. Paul Pavloff, the Russian Minister to Korea. The marriage, it is stated, will take place at the Embassy in February after which M. Pavloff will take his bride to Korea. Mdlle Desplanques is the daughter of M. Gabrielle Desplanques of the Russo-Chinese Bank and was formerly a resident of Kobe.

Table of Meteorological Observations,

Seoul, Korea, November 1902.

V. Pokrovsky, M. D., Observer.

Day of Month	Quick-silver Barometer at 0° centigrade	Thermometer in open air in Meteorological Cage. Dry bulb.	Minimum Thermometer Centigrade	Absolute Moisture of air, in Millimeters	Relative moisture of air in percentage	Rainfall, Millimeters
1	761.3	13.0	7.5	5.3	76.3	0
2	62.5	12.8	5.5	7.1	67.3	0
3	61.0	12.0	4.5	7.1	71.6	0.4
4	62.3	8.1	4.0	4.5	56	0
5	61.7	8.0	1.0	5.0	64	0
6	63.0	10.0	3.5	5.0	67.7	0
7	66.9	9.1	1.5	6.1	74.6	0
8	65.3	10.0	3.0	6.6	68.3	0
9	61.7	11.0	2.5	6.4	78.3	2.6
10	60.2	11.0	2.0	6.5	74	24.7
11	61.5	9.0	1.0	6.3	77	0
12	61.9	9.5	2.5	6.4	74.6	0
13	58.5	13.2	4.0	8.4	74	0.2
14	57.5	7.5	3.5	5.3	66	3.6
15	63.2	6.5	2.5	5.0	70	0
16	67.3	4.1	0.5	3.5	59.6	0
17	66.0	4.9	2.0	4.5	71	0.4
18	63.7	9.7	4.0	6.2	69	0.9
19	66.1	7.5	2.0	6.3	81.3	0
20	63.2	10.0	3.0	5.3	58.3	0
21	59.9	9.5	3.5	7.0	77.3	18.9
22	64.6	9.0	4.5	6.2	73	0
23	66.5	6.0	2.5	6.1	85.6	0
24	68	4.5	2.0	4.5	81.6	0
25	69.9	5.1	2.5	5.3	82.3	0.1
26	70.1	6.0	0.5	5.3	74.3	0
27	66.5	7.4	2.0	5.8	79	0
28	64.6	7.5	2.0	6.4	82.6	1.8
29	63.5	5.7	1.0	5.7	83.3	0
30	61.0	3.1	2.5	5.0	86.6	3.4
31	—	—	—	—	—	—
AV.	763.7	8.4	1.9	5.0	73.5	57.0
						1.9

Barometer		Temperature of Air		Relative Moisture		Rainfall	
Maximum	.....775.9	Maximum	.....20.0	Minimum	.....30	Maximum	.....24.7
Date	.....23	Date	.....1.3	Date	.....6	Date	.....10
Minimum	.....755.5	Minimum	.....-2.5	Maximum	.....6	Minimum	.....10
Date	.....14	Date	.....25.30	Minimum	.....6	Date	.....10

TOTAL OF DAYS.																
Rain	Snow	Hail	Sleet	Fog	Thunder, near	Thunder, distant	Lightning	Clear	Hazy	Strong wind						
1	0	0	0	1	0	0	0	14	2	0						
Calm	N	NNE	NE	E	ESE	SE	SSE	S	SSW	SW	WSW	W	WNW	NW	NNW	
Total of Winds...	15	1	5	7	17	3	7	0	1	0	4	2	5	4	10	1
Total of Force...	0	1	8	11	13	26	8	11	0	1	12	5	12	17	33	1

KOREAN HISTORY.

The form which the news assumed across the border was that the king had fled north to P'yŭng-yang, but that it was only a blind, as the Japanese and Koreans had formed an agreement to invade China together and the king had made a pretense of flight so as to keep the Chinese unsuspecting until the Japanese should reach the Yalu. This report caused a great deal of anxiety in the Chinese capital and the Emperor sent Gen. In Se-dŭk, who was stationed in Liao-tung, to investigate. He immediately set out for P'yŭng-yang, and on his arrival sought an audience with the king. It was granted, and the general, having learned the exact state of affairs, started post haste back toward Nanking to report to the Emperor.

On the eighth day of the sixth moon the van of the Japanese army arrived on the southern bank of the Ta-dong River opposite P'yŭng-yang, but there were no boats and no way of crossing; so they went into camp to await the arrival of the main body of the army. No Chik was ordered by the king to take the Ancestral tablets and start north. The people were enraged at this, for they thought it would mean the immediate pillage of the city by the Japanese, and consequent hardships and dangers for themselves. So the crowd armed itself with clubs and stones and as the tablets were being carried out of the gate they struck the bearers down and loudly insulted No Chik, who was in charge. Meanwhile the old people and children besieged the palace with their prayers, saying, "We are all here to protect the city, and if the king leaves it will be the same as handing us over to slaughter." In the eagerness of their importunity they even pressed into the outer court yard and were stopped only by the statement that the king was not about to leave. Yu Sŭng-nyong came out and sat before the crowd and addressing an old man said, "You say that you desire to protect the city and the king's person

and you say well, but how is it that you so far forget your duty as to come in this bold manner into the king's apartments and raise this disturbance?" The people, partly because it seemed evident the king was not about to leave, returned to their homes.

That night the Japanese caught a Korean and sent him across the river with a letter to the king, in which they said "We wish to meet Yi Tūk-hyŭng and have a parley with him." This seemed to be a proper thing to do, so Yi entered a small boat and was sculled out to the middle of the river where he met Konishi. Without wasting any words in mere formalities the latter said, "The cause of all this trouble is that Korea would not give a safe conduct to our envoys to Nanking, but if you will now give us an open road into China all the trouble for you will be at an end." To this Yi replied, "If you will send this army back to Japan we can confer about the matter, but we will listen to nothing so long as you are on Korean soil." Konishi continued, "We have no desire to harm you. We have wished such a conference as this before, but have not had a single opportunity until today." But the only answer the Korean made was, "Turn about and take your troops back to Japan." The Japanese general thereupon lost his temper and cried, "Our soldiers always go ahead, and they know nothing about going backwards." And so the conference was broken up, each returning to his own side of the stream.

The next day the king succeeded in getting away from the city and made his way towards Yŭng-byŭn, generals Yun Tu-su, Kim Myŭng-wŭn and Yi Wŭn-ik being left to guard the city and oppose the passage of the enemy. The Japanese camped beside the Ta-dong and waited, as they had waited beside the Im-jin, "for something to turn up." They did not have to wait as long as they did beside the Im-jin. The Korean generals, Kim Myŭng-wŭn and Yun Tu-su were not without courage and skill, and they conceived the scheme of crossing the river at night at the fords of Neung-na-do a little above the city and falling upon the enemy with a picked body of troops. It would be difficult to disprove that in the face of such odds and such a vast disparity in equipment this plan showed the highest courage not only in the generals but

in the common soldiers. The fact that the attempt failed and failed disastrously may reflect upon the judgment of the leaders but it can never impeach their bravery. The fording of the river, always a difficult and slow operation at night, consumed more time than had been anticipated and by the time the devoted men reached the Japanese outposts it was already dawn. They were now in a desperate situation. There was nothing to do but to retreat, but the retreat was itself a cause of disaster, for it revealed to the foe the position of the fords; and thus it happened that a miscalculation as to time made the Koreans the instrument of their own destruction, even as they had been at the Im-jin.

The Japanese now knew that they had everything their own way. After a hearty breakfast they shouldered their arms and made for the ford. They swarmed across in such crowds that the defenders were driven back before they had shot a dozen arrows. The two Korean generals, making a virtue of necessity, opened the Ta-dong Gate on the river side of the town and told the people to escape for their lives. The soldiers threw all their heavier arms into the pond called P'ung-wŭl-su and fled by way of the Po-dong Gate. The Japanese did not pursue, but took quiet possession of the town and settled down. Here again they made a grand mistake. Their only hope lay in pushing on at full speed into China, for even now the force that was to crush them was being collected, and every day of delay was lessening their chances of success.

The king was at Pak-ch'ŭn when the news of the fall of P'yŭng-yang reached him, and he was in feverish haste to get on to Eui-ju, saying that if worst came to worst he would cross into Chinese territory. But he added, "As I am told that by leaving Korean soil I shall abdicate my royal right I wish the Crown Prince, in care of Gen. Ch'oe Heung-wŭn, to go to Yi-ch'ŭn in Kang-wŭn Province and there gather about him an army and hold the fortress as long as he can." This order was immediately carried out and the Prince started for Kang-wŭn Province, while the king pushed on northward to Ka-san. He arrived at that place in the middle of the night. It was pitchy dark and there were no lights and the rain was falling in torrents. The royal escort had dwindled

to less than twenty men. Here the report was received that a Chinese force was to cross the Ya-lu, and so the king stopped at Ka-san waiting their approach. Yu Sŭng-nyong was hurrying from town to town trying to get together provisions for the Chinese army that was coming to Korea's aid, but as fast as he got them together the people rose in revolt and stole them all. Some days passed and still the expected army did not appear, so Yi Tŭk-hyŭng was despatched as envoy to China to solicit aid from the Emperor, and His Majesty called together his little court and said, "If necessary I shall cross the Ya-lu and find asylum on Chinese soil. If so, which of you will go with me?" For some moments there was a dead silence and then Yi Hang-bok, the same who had aided the Queen in her flight from the palace, spoke up and said, "I will go with you." The truth of the matter is that when the king left P'yŭng-yang the courtiers all gave up the kingdom for lost and were ready to desert the king the moment there was a more favorable opening.

With tremendous toil Yu Sŭng-nyong succeeded in getting some provisions together and transported them all to Chŏng-ju, but when he arrived at that place he found a crowd of people assembled in front of the royal granary armed with clubs. He charged the mob and scattered it, caught eight of the leaders and beheaded them on the spot. He then went to Kwak-san and secured further supplies, and also at Kwi sŭng, and held them in readiness for the Chinese army when it should appear.

We will remember that the king had fully determined to go across into Ham-gyŭng Province, but at the last moment he had been dissuaded because of the difficulties that might arise if he were compelled to retreat further still. Being now urged to go on to Eui-ju he replied, "Yes, I must do so, but what about the queen whom I sent forward into Ham-gyŭng Province?" The brave Prefect of Un-san made answer, "I will go and bring her to Your Majesty." So he set out across the country to find the queen, and all the records tell us is that he brought her faithfully to him at Pak-ch'ŭn. This short mention does this brave man scant justice, for even in these days a journey across the northern part of the peninsula is an arduous undertaking especially in summer.

But not only so; he was to find a queen, beset perhaps by enemies, and bring her safely across that wilderness to the king, who by that time might be far across the Chinese border, while the country behind him swarmed with a half-savage enemy. This prefect, whose name is Song Ta-ūp, must have been a brave, energetic, tactful man whose will was as strong as his patriotism was deep.

The Japanese were now settled in P'yŭng-yang and as they were destined to remain there some time it may be well for us to leave them there and follow the fortunes of Kato, who, as we will remember, had branched off eastward into Ham-gyŭng Province after casting lots. He pushed on rapidly across the country toward Wŭn-san, but as he was not on one of the main thoroughfares of the country he found it difficult to keep to the road; so he captured a Korean and forced him to act as guide. Arriving at the town of Kok-san in the eastern part of Whang-hŭ Province they crossed the mountains by the No-ri-hyŭn Pass and pushed on until they struck the Seoul-Wŭnsan road not far from the latter place.

Gen. Han Keuk-sŭng was in charge of the government forces in Ham-gyŭng Province. He advanced immediately to engage the Japanese, and a fierce fight took place at the government storehouses at Ha-jong. At first the Japanese had decidedly the worst of it but at last they retired to the shelter of the granaries and barricaded themselves behind bags of rice from which position they poured a destructive fire upon the Korean troops who were drawn up four deep, and who therefore suffered the more severely. Not being able to dislodge the enemy the Koreans decided to withdraw and fortify the passes both in front and behind the Japanese, supposing that in this way they would be entrapped. The Japanese learned of this and when night came they knew they must make a bold strike for liberty. So they scaled the mountains in the darkness and succeeded in completely surrounding the defenders of one of the passes. When morning came there was a heavy fog and the Koreans were utterly unsuspecting of danger. Suddenly the surrounding party of Japanese opened fire on them and it took but a few moments to have them on the run. It came on to rain and the roads were heavy with mud.

The Koreans who were entirely unused to such a prolonged strain, fell exhausted along the way and were butchered by the pursuing enemy. Gen. Han made his escape to Kyūng-sŭng but was there captured by the Japanese. The governor of the province, to the disgust of the people, fled and hid among the hills, but the populace arose and dragged him out and forced him to resume his duties. Gen. Yi Hon also fled northward toward Kap-san, and the people consequently seized him and took off his head. It was hard work for generals in that province, for they had the Japanese on the one hand and the people on the other. The people of the north are made of sterner stuff than those of the south and the punishment they meted out to these cravens is a good indication of their quality.

While these events were happening the two princes who had taken refuge in this province fled northward and stopped not till they reached the border town of Whe-ryūng on the Tu-man River. As it proved, this was the worst thing they could have done, for the *ajun* or constable of that district was either in the pay of the Japanese or was so terrified by their approach that he was willing to go to any extreme to gain their favor. So he seized the two young princes and carried them to the Japanese camp. The latter received them gladly, unbound them, placed them in their midst and carried them wherever they went. They were a prize worth watching. To the traitor, Kuk Kyūng-in, who had betrayed the two princes, they gave a position equivalent to the governorship of the province, and he was formally installed in that office. But justice soon overtook him. A loyal general, Chōng Mun-bu, in the northern part of the province, arranged a plan to effect the capture of the traitor. But in some way the news got out and the pseudo-governor sent and seized Gen. Chōng, intending to take his head off the next morning; but during the night another loyal man named Sin Se-jun, gathered a band of men, armed them as best he could and addressed them thus: "Our district has become disloyal through the treachery of this villain. If we do not hasten to make it right we will all have to suffer for it in the end. If you do not agree with me, take your swords and strike me down." They answered as one man, "We will listen to you and obey you." They

immediately sallied out, broke into the governor's house and beat him to death. The Japanese knew that it was Gen. Chông who had originated the plot and they searched for him everywhere, but he hid in private houses in different places and so they failed to apprehend him.

Chi Tal-wûn of Kyŭng-sang gathered a band of men and tried to make head against the Japanese but not being a soldier he could make but little impression; so Gen. Chông was hunted up and put in command. There were only two hundred soldiers in all, but soon they were joined by the prefects of Chông-sŭng and Kyŭng-wŭn and their contingents, and the little army made its headquarters at Kyŭng-sŭng.

As the Japanese were overrunning the country, many events of interest happened, many episodes that history will probably never record, scenes of cruelty and rapine that are perhaps better left undiscovered; but a few of the more important of these events are necessary to a correct understanding of the way in which the Koreans met their fate at the hands of the invaders.

When the Koreans fled from Seoul a high official by the name of Yi Chong-ŭm fled to the walled town on Yŭn-an in Whang-hŭ Province. Its prefect had fled, and when a Japanese force of 3000 men under Nagamasa approached, the people besought this Yi to take charge of the defense of the town. He consented and made proclamation, "The Japanese are all about us and we are in jeopardy of our lives. All that wish to live must now run away and the rest of us will remain and die together." To this they replied with one voice, "How can we let our leader die alone?" The next day the Japanese arrived and invested the town, but on attempting to storm it they were met by buckets of boiling water thrown wond on their heads. They drew off, but renewed the attack at night. This time they were met by piles of burning straw which again drove them back. Again they came on, this time with broad planks over their heads to protect them from the novel weapons of the Koreans, but these were not proof against the huge stones which the defenders threw down pou them. The fight lasted three days and finally the Japanese withdrew after burning their dead.

In the seventh moon the king moved northward to Eui-ju. But we must turn again to the south to witness another loyal attempt to stem the tide of invasion. In the province of Chŭl-la there were men who longed to take up arms in defense of their homes, but all the regular troops had been drafted away northward and nothing could be done on regular lines. So Ko Kyōng-myŭng and Kim Ch'ŭn-il of that province and Kwak Chā-n and Chōng In-hong of Kyŭng-sang Province held a conference to devise ways and means for prosecuting a geurilla campaign. These men had all been connected with the army at some previous time and were not utterly lacking in knowledge of military affairs. Kwak Chā-n was in the prime of life and was appointed leader. Gathering the people of the countryside to a great conclave, he addressed them thus, "The whole country is being overrun by the Japanese and soon we will become their prey. Among our young men there must be many hundreds who are able to bear arms. If we take our stand at Chōng-jin on the river we shall be able to prevent the Japanese from crossing and they will thus be held in check." This brave leader then turned his whole patrimony into ready money and spent it in equipping his little army, which amounted to 5000 men.

A Japanese general attempted to enter this portion of the province but was met all along the line of the river by a determined soldiery, and was not able to affect a crossing. The Korean leader Kwak has become famous in Korean story for his valiant deeds. He is said to have worn a fiery red cloak and he was dubbed Hong-eui Tā-jang or "General of the Red Robe." His particular skill lay in rapid changes of base and he appeared now at one point and now at another with such bewildering rapidity that he earned the reputation of being able to transport himself by magic to incredible distances in a moment of time. These reports he did not contradict. The Japanese came to dread his approach and the report that he was near, or a glimpse of the flaring red robe was enough to send them scurrying off. From his central camp he sent out spies in all directions who kept him informed of every move of the enemy, and whenever the Japanese encamped the Koreans gathered on the surrounding hills at night, each carrying a framework that supported five

torches, and so the Japanese supposed they were surrounded by great numbers of Koreans, and anxiety kept them always awake. The best of the Korean soldiers were detailed to watch mountain passes and look for opportunities to cut off small bodies of the enemy's forces. Traps of various kinds were set, into which they occasionally fell, and they were so harrassed and worried that at last they were compelled to withdraw entirely from the three districts of Eui-ryūng, Sam-ga and Hyūp-chūn, and quiet was restored.

But this useful man's career was cut short in a manner similar to that in which Gen. Yi Kak's had been. We will remember, after the Japanese had taken Tong-nā and were sweeping northward, that Kim Su, the governor of Kyūng-sang Province, not daring to meet them, turned to the west and fled from their path. It was just about this time that the "General of the Red Robe" was having his victories over the Japanese that had pressed westward after the fall of Tong-nā. When this successful leader heard of the craven flight of Gov. Kim Su he was filled with scorn and with righteous indignation. He considered the cowardly governor to be worse than the Japanese themselves. He sent the governor a message naming seven valid reasons why he deserved execution. Kim Su replied, "As for you, you are a robber yourself," and he also sent a letter to the king charging Gen. Kwak with disloyalty. At the same time Gen. Kwak sent a letter to the king saying, "Gov. Kim ran away from his post of duty, and when I upbraided him for it he called me a robber. I have killed many of the 'rats' but as I have been called a robber I herewith lay down my arms and retire." Despatching this letter to the king, Gen. Kwak dismissed all his followers and retired to a hermitage of Pi-p'a Mountain in Kyūng-sang Province and "lived upon pine leaves for food." So the records say. Thereafter, though offered the governorship of Ham-gyūng or Chūl-la province he refused to come out of his retreat. He changed his name to Mang U-dang or, "House of Lost Passions," and he thus acquired great sanctity. Here is another instance in which the king lost an able leader through mere wanton caprice. Wounded pride made the famous leader forget country, king, kindred, honour—all.

Another attempt was made by Ko Kyŭng-myŭng, a native of Chang-heung in Chul-la Province. Hearing that the king had fled to P'yŭng-yang he, together with Yu P'ang-no, gathered a large force at Tam-yang. Sending letters all over the province he succeeded in getting together 6000 men, and made the central camp at Yŭn-san. The king, being informed of this, sent a gracious letter giving his sanction and urging the faithful men to do all in their power for the people and the country. Gen. Kwak Nyŭng was also sent from the north to coöperate with this army in their loyal attempts.

Hearing that the Japanese had arrived at Kŏm-san, the Korean forces advanced against them, but, for some reason not stated, when they appeared before the town their number had dwindled to eight hundred. Whether the rest had run away or whether a small detachment was deemed sufficient is not known, but at any rate a blunder had been committed, and when the Japanese saw the smallness of the attacking party they sallied out and soon scattered the Korean forces under Gen. Kwak Nyŭng. The other troops, seeing this, also took to their heels, but Gen. Ko would not run away, though urged to do so by his lieutenants. He told them to make good their escape, but that he would remain and meet his fate. So they all stood and fought it out to the bitter end and fell side by side. Gen. Ko's son, learning of his father's death, burned for revenge and so he collected a band of soldiers in the south, which he named "The Band that Seeks Revenge."

A more successful attempt was made by Chŏng In-hong of Hyŭn-p'ung in Kyŭng-sang Province. He was joined by Kim Myŏn, Pak Song, Kwak Chun, Kwak Il and Son In-gap. These men organized a force and drove the Japanese out of Mu-gye and burned their supplies. Hearing that the enemy had fled toward Cho-gye and knowing that a river intervened, they gave chase. The Japanese came to the river but could find no boats to cross. They spent so much time looking for a ford that when at last they found one and were starting to cross, the pursuers came up. The ford was a bad one, the bottom being composed of soft sand, something like quick-sand. Soon the horses and men were floundering

about in mid-stream. Chōng and his men, who knew the ford, rushed in upon them, while so entangled, and cut them down by hundreds. Those that escaped fled towards Song-ju, but one of Chōng's lieutenants took a thousand men and gave chase. Pressed beyond endurance the Japanese turned and came on to fight. One huge fellow on a magnificent charger came dashing out ahead of the rest, brandishing his sword and yelling at the top of his voice. A hideous gilt mask added to the picturesqueness of his appearance, but it did not frighten the pursuers. Their leader aimed at the horse's legs and soon he came crashing to the ground, where he was speedily despatched. The other Japanese thereupon turned and resumed their flight. Japanese troops who were in force in Song-ju and Ko-ryŭng came out to intercept the pursuers, but Chōng and his men formed an ambush and springing suddenly upon the Japanese threw them into confusion and chased them as far as Pyŭl Pass. In this flight the Japanese threw away their baggage, weapons and all superfluous clothing. Chōng and his men chased them six miles and then turned back.

The last adventure of this nature which we shall mention is that of Kim Ch'ŭn-il a man of Na-ju in Chŭl-la Province. Hearing of the king's flight he sat down and wept, but suddenly springing up he exclaimed, "I might far better be trying to aid my sovereign than sit here bewailing his misfortune." In company with his friends Song Che-min and Yang San-do, he got together a goodly band of men whose avowed purpose was the succor of the king. Before commencing operations the leader slaughtered horses and oxen and made each man taste the blood and take an oath of allegiance to the cause in which they were embarked. Kim addressed them in these words, "Of course this means death to us all. We cannot expect to come out of it alive. We can only go forward. There must be no retreat. If any one of you desires life more than the accomplishment of the work in which we are engaged let him turn back now." They fortified Tok-san in Ch'ung-ch'ŭng Province. Koreans who had sold themselves to the Japanese as spies came to this camp to gain information, but were apprehended and put to death. The Japanese camp was at Keum-nyŭng not far away. One

moonless night Kim, by a forced march came and surrounded this camp, and at a given signal his forces descended like an avalanche upon the unsuspecting enemy. Those that escaped the edge of the sword found safety in flight. In the seventh moon this force, consisting of several thousand men, crossed the Han River below Yang-wha-do intending to go and join the king, but instead of doing so they entered the island of Kang-wha and fortified it. When the king heard of these deeds of Kim Ch'ün-il, he was highly pleased and gave him the title of "Defender against Invaders."

These incidents of Korean success against the Japanese cannot be taken as typical cases for, as a rule, the Japanese went where they wished and did what they wished, but they are inserted here rather to show that it was no craven submission on the part of the Koreans; that there were strong, brave and faithful men who were willing to cast their fortunes and lives into the scales and strike as hard blows as they knew how for their homes and for their king. It was of course a guerrilla warfare and it was only small detachments of the main army of the Japanese that they could successfully withstand, but the utter pusillanimity of the Koreans, as sometimes depicted, is not a true picture of them. Their worst fault was that they were unprepared for war. This together with the strife of parties was the reason why the Japanese for a time worked their will upon the peninsula.

Chapter IX.

Attempts to secure aid from China....divided counsels in Nanking....
 an army sent....a desperate envoy....Gen. Suk S'ing's love for
 Korea....the Emperor gives orders for the king's entertainment
great Korean victory in the south....Japanese army of rein-
 forcement defeated and destroyed by Admiral Yi Sun-sin....Gen.
 Yi honored....the back of the invasion broken....a vainglorious
 Chinese general....severely beaten....the monks begin a Holy
 War....a sharp answer....various Korean forces....a night adven-
 ture....Japanese reverses in the south....China awakens....a grand
 conference....a truce....the time expires....a celebrated soldier
 tracked down....attempt to retake Seoul....brave defense of Chin-Ju

... the first mortar and bomb... various Korean attempts... Korean victory in Ham-gyŏng Province... another in the south... Japanese confined almost entirely to P'yŏng-yang.

The efforts that Korea put forth before she obtained aid from China make an entertaining story, and they show that China delayed it as long as possible and then complied, not so much because she wished to help Korea as because she desired to check the Japanese before they crossed the Ya-lu and began ravaging the fruitful plains of the Liao-tung peninsula. Before the Japanese ever landed in Korea the king had sent an envoy to Nanking telling the Emperor that an invasion was next to certain; and that envoy was still in Nanking. After the king's flight to the north he sent Min Mong-nyŏng and Yi Tŭk-hyŏng as special envoys to ask aid again. On the arrival of these men with their urgent request there was a great council of war in Nanking. Some of the leading generals said, "There is no need for China to help those wild people. Let them fight it out themselves." It would appear that the policy by which China disclaimed responsibility for Korea, when such responsibility involved sacrifice, is several centuries old. Other generals said, "No, that will not do. We must send troops and at least guard our own territory from invasion." But the Chinese General-in-chief, Sŭk Sŏng, said, "We must, without fail, render Korea the assistance for which she asks. We must immediately despatch 2000 troops, and the Emperor must appropriate 2,000,000 cash for their maintenance." The upshot of it all was that Gen. Nak Sang-ji took a small body of troops and marched eastward to the banks of the Ya-lu where he went into camp without attempting to render the Koreans any assistance.

In the seventh moon the king sent another envoy to Nanking on the same errand but with the same lack of success. Then the king called to him one of his most trusted officials and appointed him envoy to Nanking and said, "The salvation of the kingdom lies in your hands. Go to Nanking and leave no efforts untried whereby the Emperor may be induced to help us." Charged with this important mission, this envoy Chŏng Kon-su hastened to Nanking and, entering the enclosure of the war office, sat in the courtyard for seven

days weeping; but the officials all turned a deaf ear to his entreaties, excepting the General-in-chief Sūk Sūng. Indignant at the apathy of his colleagues and in spite of the fact that his duty as general-in-chief demanded his presence in Nanking, he arose and said, "If none of you gentlemen will go to the aid of Korea I will go myself." There were special and personal reasons for this man's interest in Korea. In years gone by a Korean merchant, while in Nanking, had met in an inn a beautiful slave girl and upon inquiry had discovered that she was of noble family but had sold herself into slavery to obtain money wherewith to deliver her father from prison. The merchant was so touched by the sacrifice which she had made—for it meant the sacrifice of honor itself—that he gave all his patrimony and bought her and set her free. In after years she became the wife of this same Gen. Sūk Sūng, and thus it was that he was an ardent admirer of Korea and was determined to see that Korea received aid in her present extremity.

At this point the king sent a message to the prefect of Liao-tung saying, "The Japanese have come as far north as P'yūng-yang and I fear I shall have to cross the Ya-lu and take refuge in your district." This the prefect immediately reported to the Emperor, who answered, "If the king of Korea enters your district, provide him with a fine house, give him food out of the imperial stores, each day four ounces of silver, a pig, a sheep, vermicelli and rice. Give him also an escort of a hundred men and let twenty women be detailed to wait upon him."

We have now arrived at the threshold of the Chinese counter-invasion which was destined to be one of the main causes of the Japanese retreat, but before entering upon this narrative we must turn again to the south and witness some events which did far more to effect the withdrawal of the Japanese than did the coming of the Chinese armies.

The first of these was the utter defeat of a large body of Japanese who were scouring the province of Chūi-la. Entering the town of I-ch'i they were met by such a fierce attack on the part of Whang-jin the prefect of Tong-bok that they turned back and, crossing the Ung-ch'i Mountain entered the prefecture of Chūn-ju. Yō Pong-nam, the prefect of Na-

ju, and Whang Pūk, a volunteer general, lay in ambush with a large body of volunteer troops, and succeeded in driving the Japanese back, but the next day the invading host came fiercely to the attack and the Koreans had to give way. The Japanese in their exultation now thought they could go back to I-ch'i and avenge themselves for their defeat there. Gen. Kwūn Yŏl and the prefect of Whang-jin heard of this in time to fortify one of the mountain passes. The Japanese attacked in a desperate manner, creeping up the steep mountain sides on their hands and knees, shooting as they advanced. All day long the fight continued and the Japanese were utterly defeated. Their bodies were piled in heaps where they fell and the records say that the ground was covered with one crimson matting of leaves. This was one of the greatest land victories which the Koreans scored against the Japanese. Retreating to the valley with their dead the Japanese made two great heaps of bodies and buried them in trenches, marking the spot with rough monuments of wood. This was probably one of the bodies of troops for which the Japanese in P'yŭng-yang were waiting, before attempting the invasion of China.

But meanwhile events of far greater importance were occurring farther south, where Admiral Yi Sun-sin with his wonderful "tortoise boat" was watching for Japanese fleets.

It was in the eighth moon that his watchfulness was rewarded and he beheld on the eastern horizon a vast fleet of Japanese boats bringing a hundred thousand men to reinforce the army of invasion and enable it to push on into China.

Admiral Yi and his lieutenant Yi Ok-keui met this powerful fleet in a place called Kyŏn-nā-ryang among the islands off the southern coast of Chŏl-la Province. The evident intention of the Japanese was to round the southwestern corner of the peninsula and sail up the west coast to P'yŭng-yang. At first the wily admiral made as if he would betake himself to flight and the Japanese, by giving chase, threw their own line into disorder. When opposite Han-san Island, Admiral Yi suddenly turned his iron-clad about and rammed the nearest of his pursuers, and then engaged the others either singly or by the score, for his craft was impervious to their weapons. His attending fleet followed and completed the work, after he

had disabled the enemy's boats. Seventy-one of the Japanese boats were sunk that day and it is said the very sea was red. But soon a reinforcing fleet came up from An-gol Harbor near Han-san and the Admiral found that his day's work was not yet done. The attack straightway began and soon the Japanese were in the same plight in which their comrades had been put. Many, seeing how impossible it was to make headway against this iron ship, beached their boats and fled by land; so on that same day forty-eight ships more were burned. The few that escaped during the fight sped eastward toward home. So ended, we may well believe, one of the great naval battles of the world. It may truly be called the Salamis of Korea. It signed the death-warrant of the invasion. It frustrated the great motive of the invasion, the humbling of China; and thenceforth, although the war dragged through many a long year, it was carried on solely with a view to mitigating the disappointment of Hideyoshi—a disappointment that must have been as keen as his thirst for conquest was unquenchable.

When the king heard of these splendid achievements he heaped upon Admiral Yi all the honors in his gift, and even those who hated him for his successes were compelled to join in his praise. Konishi had heard that an army was coming to reinforce him and he wrote an exultant letter to the king saying, "A hundred thousand men are coming to reinforce me. Where will you flee to then?" But before this letter reached its destination there came the news of the crushing defeat in the south. The whole success of the invasion depended upon forming a junction between the army in P'yŏng-yang and this army of reinforcement, but Admiral Yi shattered the fleet, and the last hope of the invaders perished.

And now at last China bestirred herself and sent Gen. Cho Seung-hun with 5000 troops across the Ya-lu into Korea. This was a man whose vanity was as great as his ignorance of the Japanese. He loudly boasted "Now that I have come, no Japanese will be able to stand before me." Penetrating as far south as Ka-san he enquired whether the Japanese had fled from P'yŏng-yang, and being answered in the negative he exclaimed "Heaven is indeed good to keep them there for me."

S-stony

9-10-1902

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